Thomas

SERIOVS CONSIDERATIONS

for repreſsing of the increaſe of

IESVITES,

PRIESTS, and PAPISTS,

without ſhedding of Blood.

Written by Sir *R. C.*

and

Preſented to King IAMES *of happie Memory.*

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CONSIDERATIONS FOR THE REPRESSING of *Prieſts*, *Jeſuites*, and *Recuſants*, without drawing of *Blood*.

I Am not ignorant, that this later Age hath brought forth a ſwarm of buſie heads, which meaſure the great myſteries of State by the Rule of their ſelf-conceited wiſdome; But if they would cõſider, that the Common-wealth governed by grave Counſellors, is like unto a Ship directed by a skilfull Pylot, to whom the neceſſities of occaſions and grounds of Reaſon, why hee ſteereth the Helme to this or that point of the Compaſſe, are better knowne, then to thoſe that ſtand aloofe off; they would perhaps be more ſparing if not more wary in their Reſolutions.

For my owne particular, J muſt confeſſe, that J am naturally too much inclined to his

opinion, who once ſaid; *Qui bene latuit, bene vixit*, and freſhly recalling to mind, the ſaying of *Functius* to his Friend at the houre of his untimely Death:

Diſce, meo exemplo, mandato munere fungi:
Et fuge ceu Peſtem, τὴν πλυσπραγμοσύνην.

I could eaſily forbeare to make my handwriting the Record of any opinion, which nevertheleſſe I proteſt to maintaine, rather deliberatively then by the way of a concluſive aſſertion; Therefore without waſting precious time any longer, with needleſſe Prologue, I will briefly ſet downe the queſtion in the termes following:

Whether it be more expedient to ſuppreſſe Popiſh practiſes, againſt the due Allegiance to his Majeſtie, by the ſtrict execution of the Lawes Touching Jeſuites, *and* Seminary Prieſts, *or to reſtraine them to cloſe Priſon during life, if no reformation following.*

The doubt propounded conſiſting of Two Branches, neceſſarily requireth to be diſtinctly handled, that by comparing either part the conveniency, mentioned in the Queſtion, may be cleered with more facilitie.

I.

In favour of the firſt Diviſion there are not a few, who grounding themſelves on an ancient Proverbe, Νεκρὸς οὐ δάκνει, *A deadman bites not*: Affirme that ſuch are dangerous to be preſerved

ved alive, who being guilty, condemned, and full of feare, are likely for purchaſe of life and liberty, to ingage their utmoſt in deſperate adventures againſt their King and Countrey.

2. No leſſe is it to be feared, that while the Sword of Juſtice is remiſſe in cutting off hainous offenders, againſt the dignity of the Crowne, the miſled *Papall* multitude in the interim, may enter into a jealous ſuſpence, whether that forbearance proceed from the feare of exaſperating their deſperate humours, or that it is now become queſtionable, whether the execution of their Prieſts be ſimply for matter of State, or pretended quarrell for Religion.

3. And whereas in a remedileſſe inconvenience, it is lawfull to uſe the extremity of Lawes againſt ſome few, that many by terrour of the Example may be reformed; what hope can there be, that clemency may tame their hearts, who interpret his Majeſties grace in Tranſporting their Prieſts out of this Realme to be a meere ſhift, to rid the Priſons of thoſe whom Conſcience could not condemne of any capitall crime.

4. Neither are their vaunting whiſperings to be neglected, by which they ſeeke to confirme the fearefull Soules of their party, and to inveigle the ignorant, doubtfull, or diſcontented perſons; for if the glorious extolling of their powerfull Friends, and the expecting of a golden day be ſuffered, to winne credit with

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the meaner ſort, the relapſe cannot be ſmall, or the meanes eaſie to reforme the Errour, without a generall combuſtion of the State.

5. Let experience ſpeake ſomewhat in this behalfe, which hath evidently diſcryed within the current of few yeares; That the forbearance of Severity hath multiplied their Roll in ſuch manner, that it remaines as a Corraſive to thouſands of his Majeſties well affected Subjects.

6. To what purpoſe ſerves it, to muſter the names of the Proteſtants, or to vaunt them to be ten for one of the *Roman* faction, as if bare figures of numeration could prevaile againſt an united party reſolved and adviſed aforehand, how to turne their faces with aſſurance unto all dangers, while in the meane time, the Proteſtants neſtling in vaine ſecurity, ſuffer the weed to grow up that threateneth their bane and mercileſſe ruine?

7. Sometimes the *Oath of Supremacie* choked their preſumptuous imaginations, and yet could not that infernall ſmoake be wholly ſmothered, nor the Locuſts iſſuing there-out, be cleanſed from the face of this Land. Now that the Temporall power of the King, contained in the *Oath of Allegeance*, is by the *Papall Sea*, and many of the Adorers thereof, impudently avowed to be unlawfull; ſhall the broachers of ſuch Doctrine be ſuffered to live, yea to live and be received of us, for whoſe deſtru-

deſtruction they groane daily?

8. To be a right *Popiſh Prieſt*, in true Engliſh ſenſe, *is to beare the Character of a diſloyall Renegade, of his naturall obedience to his Soveraigne*; Whom, if by connivence he ſhall let ſlip or chaſtice with a light hand; what immunity may not Trayterous delinquents in leſſer degrees expect or challenge after a ſort, in Equity and Juſtice.

9 *If there were no receivers there would be no Theeves*: Likewiſe, if there were no Harbourers of the *Ieſuites*, it is to be preſumed that they would not trouble this Iſle with their preſence; Therefore Rigor muſt be extended againſt the Receiver, that the *Jeſuite* may be kept out of doores; were it then indifferent Juſtice to hang vp the Acceſſary and let the Principall goe free; namely to ſuffer the *Prieſt* to draw his breath at length, while the entertainer of him vnder his Roofe ſubmits his body to the Executioners hand? Without doubt if it be fit to forbeare the chiefe, it will be neceſſary to receive the ſecond offender into protection. Wherewith a miſchiefe muſt enſue of continuall expence; and ſcandalous reſtraint of ſo great a number.

10. *Reputation* is one of the Principall Arteryes of the Common-wealth, which *Maxime* is ſo well knowne to the Secretaries of the *Papacie*; That by private Forgeries and publicke impreſſions of Calumniations, they endeavour

to wound us in that vitall part; Howſoever therefore, ſome few of that ſtampe being better tempered then their fellowes in defence of this preſent government, have not ſpared to affirme; *That tyranny is vnjuſtly aſcribed thereunto, for ſo much as freedome of Conſcience, after a ſort, may be redeemed for money*; Notwithſtanding there want not many Pamphleters of their ſide, who opprobriouſly caſt in our teethes, the converting of the Penalty, inflicted on Recuſants, and refuſers of the *oath of alleageance* from the Kings Exchequer to a particular purſe: ſurely we cannot preſume that theſe *Libellers* may be diſſwaded from ſpitting out their venome maliciouſly againſt vs, when they ſhall ſee their *Prieſts* mewed vp without further proceſſe of Law: For either they will attribute this calme dealing to the Juſtice of their cauſe, the ſtrength of their party, or patience, or that tract of time hath diſcovered our Lawes importing overmuch ſharpeneſſe in good policy, to be thought fitter for abrogation, by non vſance, then repealed by a publicke decree.

11. Moreover it is fore-thought by ſome, that if theſe Seminaries be onely reſtrayned, that they may prove hereafter like a ſnake, kept in the Boſome, ſuch as *Bonner*, *Gardiner*, and others of the ſame Livery ſhewed themſelves to be after Liberty, obtained in Queene *Maries* dayes,

dayes; And if the losse of their Ghostly Fathers agrieve them, it is probable, that they will take Armes sooner, and with more courage to free the Living, then to set vp a Trophie to the dead.

12. How soever the *Iesuites* Band is knowne in their Native soyle, to be defective in many respects, which makes them vnderlings to the *Protestants*; as in authority, armes and the Protection of the Lawes, which is all in all: Nevertheless, they insinuate themselues to forraigne Princes, favouring their party, with promises of strange assistance at home; if they may be well backed from abroad; To which purpose they have divided the Inhabitants of this Realme into foure Sects; Whereof Ranking their Troupes in the first place (as due to the pretended Catholiques) they assumed a full fourth part to their property, and of that part againe they made a Subdivision into two portions; namely of those that openly renounced the established Church of *England*, and others whose certaine number could not be assigned: Because they frequented our service, our Sacramẽts, reserving their hearts to their Lord God the Pope. The second party they allot to the *Protestants*, who retaine yet, as they say, some Reliques of their Church; The third Ranke and largest, was left vnto the *Puritans*, whom they hate deadly,

in reſpect, that they will hold no indifferent quarter with Papiſtry. The fourth and laſt maniple; They aſſigne to the *Politicians*: *Huomini* (ſay they) *Senza Dio, & Senz anima*: Men without feare of God, or regard of their Soules; Who buſying themſelves onely with matters of State, retaine no ſenſe of Religion: without doubt, if the Authors of this partition have caſt their account aright, we muſt confeſſe, the latter Broode is to be aſcribed properly vnto them; For if the vndermining of the Parliament Houſe, the ſcandalizing of the King in Print, who is Gods annoynted; And the refuſall of naturall obedience, be workes of thoſe that neither ſtand in awe of God or Conſcience; well may the Papiſts boaſt, that they are aſſured of the firſt number; and may preſume likewiſe of the laſts friendſhip, when occaſion ſhall be offered; For the preventing of which combination; it is a ſure way to cut off the Heads; that ſhould tye the knot, or at leaſt, to brand them with a marke in the forehead, before they be diſmiſſed, or after the opinion of others, to make them vnwelcome to the fæminine Sexe; which now with great fervency imbraceth them.

Theſe are for the moſt part Arguments vented in ordinary diſcourſe, by many who ſuppoſe a *Prieſts* breath to be contagious in our *Engliſh* Ayre; others there are, who maintaine the ſecond part of the queſtion, with reaſons

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not vnworthy of obſervance.

Death is the end of Temporall woes; But *it may in no wiſe be accounted the grave of memory*; Therefore howſoever it is in the power of Juſtice to ſuppreſſe the perſon of a man, the opinion for which he ſuffered (conceived truly or vntruely in the hearts of a multitude) is not ſubject to the edge of any ſwords how ſharpe or keene ſoever: I confeſſe that the Teeth are ſoone blunted, that byte only out of the malice of a ſingular faction: But where poyſon is diffuſed through the veynes of a Common-wealth with intermixture of Blood, good and bad, ſeparation is to be made rather by vacuation, then by preſent inciſion: The greateſt byter of a State is *Envie* ioyned with thirſt of *Revenge*, which ſeldome declares it ſelfe in plaine Colours, vntill a Jealouſie conceived of perſonall dangers breaketh out into deſperate reſolutions: Here comes it to paſſe, that when one mal-contented member is grieved, the reſt of the body is ſenſible thereof; neither can a *Prieſt* or *Ieſuite* be cut off without a generall murmure of their Secretaries, which being confident in their number, ſecretly arme for oppoſition, or confirmed with their Martyrs blood, (as they are perſwaded) reſolve by patience and ſufferance to glorifie their cauſe; and to merit heaven. Doe we not daily ſee, that it is eaſier to confront a private Enemy, then a ſociety or Corporation: And that the hatred

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of a State is more immortall then the ſpleene of a Monarchy; Therefore except it be demonſtrated, that the whole *Roman* City which conſiſts not of one broode, but of a ſucceſſion of Perſons may be cut off at the firſt ſtroake, as one entrei head, I ſee no cauſe to thinke our ſtate ſecured by ſitting on the ſkirts of ſome few *Seminaries*, leaving in the meane time a multitude of ſnarlers abroad, who already ſhew their Teeth and onely waite opportunity to bite fiercely. I will not deny, that whom we feare, we commonly hate; provided alwaies, that no merit hath interceeded a reconciliation; For there is great difference between hatred conceived againſt him that will take away the life, and him that may juſtly doe it, and yet in Clemency forbeares to put it in effect; For the latter breedeth reverent awe, whereas the former ſubjecteth to ſervile feare, alwaies accompanied with deſire of innovations. And although it hath bin affirmed of the Church of *Rome*; *Quod Pontificium genus ſemper crudele*; Nevertheleſſe out of Charity, let us hope that all Devils are not ſo black as they are paynted; Some or perhaps many of them there are, whom Conſcience or in default thereof, pure ſhame of the world will conſtrain to confeſſe, that his Majeſtie moſt graciouſly diſtinguiſheth the *Theory* of Popery, from the Active part thereof; as being naturally inclined; *Parvis peccatis*

catis veniam, magnis severitatem commodare; nec pœna semper, sed Sæpius poenitentia Contentus esse.

2. Mistaking of punishments, legally inflicted, commonly proceeds from fond pitty, or the interest which we have in the same cause, both which beget blind partiality. Admit then that the Papall side, affecting merit, by compassion may be meerely touched, with the restraint of their *Seminaries*; that cannot be denyed, I hope, except they had the hearts of *Tygers*; that in humanity they will preferre their ease of durance before the Rigor of death: And albeit that PARSONS, BELLARMINE, and the POPE himselfe, constraine their spirituall Children, to thrust their fingers into the fire, by refusing the *oath of alleageance*: Notwithstanding we have many Testimonies in Judiciall Courts, and printed Bookes, that the greater part of them are of that Theban Hunters mind, who would rather have seen his Dogs cruell Acts, then have felt them, to his owne cost.

Garnet himselfe also in one of his secret Letters lamented, that after his death, hee should not be enroled amongst the Martyrs: Because that no matter of Religion was objected against him, yet it plainely appeares in his demeanure; That hee would gladly have survived the

the poſſibility of that glory, if any ſuch hope had remained, neither is it to be preſumed, that being in priſon, he would ever have conceived that we durſt not touch his Reverence, or that the Law was remiſſe, which had juſtly condemned him and left his life to the Kings mercy, it was the diſtance of the place and not perſons, that interpreted the ſending over Seas of the *Prieſts*, to be a greater Argument of their innocency, then of his Majeſties forbearance: For had Father *Parſons* himſelfe bin *Coram nobis*, his ſong would rather have been of mercy then Juſtice. It is truely ſaid, that we are all inſtructed, *Better by examples then precepts*; Therefore if the Lawes printed, & indictments recorded cannot controle the Calumniations of thoſe that wilfully will miſtake Treaſon for Religion, By the execution of 2. or 3. of that Backbiting number, I doubt not, but the queſtion may readily be decided, *Namq; immedicabile vulnus enſe recidendum eſt, ne pars ſincera trahatur.*

To dally with Pragmaticall Papiſts, eſpecially with thoſe that by their example & counſell pervert his Majeſties Subjects, I hold it a poynt of meere Injuſtice: For what comfort may the good expect when the bad are by connivence freed to ſpeake and imboldened, to put their diſloyall thoughts in execution? For explaining therefore of my meaning, it is neceſſary

ceſſary to have a regard vnto the nature of the Kings Liege people, that are to be reformed by example of Iuſtice, & other forrayners who will we, nill we, muſt be cenſurers of our actions.

It hath been truly obſerved, that the Nations of *Europe*, wch are moſt remote from *Rome*, are more ſuperſtitiouſly enclined to the dregs of that place, then the neare neighbours of *Italy*: whether that humor proceed from the cõplexion of the *Northern* bodies wch is naturally more retentive of old Cuſtomes, then hotter Regions; or that the vices of the City, ſeated on 7. Hils, are by crafty Miniſters of that Sea, concealed from the vulgar ſort, I liſt not now diſcuſſe, but moſt certaine it is, that the people of this Iſle exceed the *Romans* in zeale of their profeſſion: Inſomuch, that in *Rome* it ſelfe, I have heard the *Engliſh Fugitives* taxed by the name of *Pichiapetti Ingleſi*. Now as our Countrymen take ſurer holdfaſt of Papall Traditions, then others: ſo are they naturally better fortified with a courage to endure death for the maintenance of that cauſe; For this Clymate is of that temperature, out of which *Vegetius* holdeth it fitteſt, to chooſe a valiant ſouldier, where the heart finding it ſelf provided of plenty of blood to ſuſtain ſodain defects, is not ſo ſoone apprehenſive of death or dangers, as where the ſtorehouſe of blood being ſmall, every hazard maketh pale Cheeks and trembling hands (*Angli*) ſay ancient writers, *bello intrepidi, nec mortis*

ſenſu deterrentur: And thereunto *Botero* the *Italian* beareth witneſſe in his relations of many ſtrangers, therefore comming out of forraine parts, among the Rarities of *England*, deſired to ſee whether report hath not bin too laviſh in affirming that our condemned perſons yeeld their bodies to death with cheerfulneſſe. And were it not that by daily experience, we can call our ſelves to witneſſe of this truth, I could produce the Reverend Judge *Forteſcue*, who in commendation of our *Engliſh Lawes*, made ſuteable, as he well obſerveth, to the inbred conditions of the Inhabitants of this Soyle, avoweth that the *Engliſh* people in tryall for criminall cauſes are not compelled by Tortures to confeſſe, as in other Nations it is vſed, for as much as the quality of the *Engliſh* is known to be leſſe fearefull of death, then of Torments, for which cauſe, if the Torments of the Civill Law were offered to an innocent perſon in *England*, he would rather yeeld himſelfe guilty and ſuffer death, then endure the horror of lingring paines; *Inſulani plerumq;* *fures* (ſaith one) and ſo true it is, that this Country is ſtained with that imputation, notwithſtanding that many are put to death, to the end that others, by their fall, might learne in time to beware: if then it doth appeare that terror prevailes not to keep men from offences, which are condemned by Law and Conſcience, what aſſurance can there be to ſcare thoſe who are conſtantly ſatisfied in their minds, that their ſufferings are either

either expreſly or by implicationfor matter of Religion and health of their Soules; In ſuch a caſe to threaten death to *Engliſhmen*; *Quibus nihil intereſt humive, ſublimive patreſcant*, is a matter of ſmall conſequence, *Purpuratis Gallis, Italis aut Hiſpanis iſta minitari, to a ſetled reſolution of death, menaces to prolong a wearyſome life, prevaile much more in ſuch caſes.* Rightly did *Clement* the 8th conſider that by burning two *Engliſhmen* in *Rome* for ſuppoſed Hereſie, he rather impaired his cauſe, then bettered it; Inſomuch that many preſent at the reſolute death of Mr. *Marſh*, who was brought to duſt in *Campo di Santa Fiore*, ſpared not to proclaime him for a *Martyr*, carried away of his aſhes for a Relique, & wiſhed their ſoules in the ſame place with his; which newes brought to the *Popes* eare, cauſed him (as it was bruted about in *Rome*) ſolemnly proteſt; *That none of the Engliſh Nation ſhould publiquely from that time forward, be conſumed with fire; On the other ſide, if we read the volumes written in praiſe of their Prieſts conſtancy, their* Martyrologie *or* Kalender *of* Martyrs, *and* Path way of ſalvation, *as it were chalked out vnto the Papiſts, by ſacrificing their lives for the Pope; we ſhall find that by taking away of one, we have confirmed and invited many; whereof I could give particular inſtances, if I thought any ſcruple were made in that point.*

As for forraigne parts, which hold with the *Papall Supremacy*, it is cleere, that they

will be ſevere and partiall Judges in this cauſe; For albeit that here in *England* it is well known to all true and loyall Subjects; that for matter of *Roman* Doctrine, no mans life is directly called into queſtion: But that their diſobedience in reaſon of State, is the only motive of their proſecution; Nevertheleſſe where a great Canton of Chriſtendome is rooted in a contrary opinion, & things in this world are for the moſt part eſteemed by outward appearance; this Land cannot eſcape malicious ſcandals, neithet ſhal there be want of Colledges to ſupply their faction with *Seminaries*. Therefore again, and again I ſay, that if the ſtate of the queſtion were ſo ſet that it were poſſible by a generall execution of the *Prieſts* and their *Adherents*, to end the controverſie, J could in ſome ſort with better will ſubſcribe thereunto; But ſeeing J find little hope in that courſe, J hold it ſafer to be ambitious of the victory, which is purchaſed with leſſe loſſe of blood, and to proceed, as *Tully* teacheth his Orator; *who when he cannot wholly overthrow his Adverſary, yet ought he to doe it in ſome part, and with all endeavour to confirme his owne party in the beſt manner that may be.*

4. *He that forbeareth to ſowe his ground in expectance of good winde, or a favourable Moone, commonly hath a poore Crop, and a leane Purſe*; So ſhall it fare with this ſtate, if private whiſperings of diſcõtented perſons, that never learnt to ſpeak well, be too nicely regarded; yet ought they

they not to be ſlightly ſet at nought, leſt our credit grow light, even in the Ballance of our deareſt friends. The Papaſticall Libels informe againſt vs, as if we were deſirous to grow fat with ſucking of their Blood, the very walls of their *Seminary* Colledge at *Rome*, are bedawbed with their lying phanſies, and in every corner, the Corner-creepers leave ſome badge of their malicious ſpleen againſt vs, crying out of cruelty and perſecution: But if the penalty of death be changed into a ſimple inſurance of Priſon, what moate can they find in our eyes to pull out; or with what Rhetorick can they defend their obſtinate malipertneſſe, wch with repaying vs ill for good, deſerve to have coales of indignation powred vpon their heads, *Visne muliebre conſilium*, ſaid *Livia* to *Auguſtus*, let ſeverity ſleepe a while, and try what alteration the pardoning of *Cinna* may procure; The Emperour harkened to her Counſell, and thereby found his Enemies mouthes ſtopt, and the malice abated; ſome there are perchance, that will terme this Clemency, innovation, and vouch the Precedent of that City, who permitted none to propound new Lawes, that had not a Corde about their necks, ready for vengeance, if it were found voprofitable: But let ſuch Stoyicks know, that there is great difference between the penning of a new Law, and adviſe given for the manner of executing it; neither by their Leaves, are all Jnnovations to

be rejected; For divine *Plato* teacheth vs, *that in all Common wealths, upon juſt grounds, there ought to be ſome changes*; And that *Statesmen* therein muſt behave themſelves like skilfull Muſitians, *Qui artem Muſices non mutant, ſed muſices modum.*

5. *That an evill Weede groweth faſt*, by example of the new Catholiques increaſe is cleerely convinced; *But he that will aſcribe this generation ſimply to his Majeſties Heroicall vertue of Clemency, argueth out of the fallacy which is called* Ignoratio Elenchi. Was not the zeale of many cooled towards the laſt end of Queene *Elizabeths* Raigne, hath not the impertinent heate of ſome of our owne ſide bereft us of part of our ſtrength? And the Papacy with tract of time gotten a hard ſkinne on their Conſciences; *Parva metu primo, mox ſeſe attollit in altum: But if we will with a better inſight, behold how this great quantity of Spawne is multiplied, we muſt eſpecially aſcribe the cauſe thereof to their Prieſts, who by their deaths prepare and aſſure more to their ſect, then by their lives they could ever perſwade.* It were incivility to diſtruſt a friend, or one that hath the ſhew of an honeſt man, if he will franckly give his word, or confirme it with a ſacred Oath: But when a proteſtation is made upon the leaſt gaſpe of life, it is of great effect, and poſſeſſeth thoſe that cannot gain-ſay it upon their

their owne knowledge. *The number of theſe Prieſts, which now a dayes come to make a Tragicall concluſion, is not great*; Yet as with one Seale many Pattents are Sealed, ſo with the loſſe of few lives numbers of wavering ſpirits may be gained, *Sanguis martyrum ſemen Eccleſiæ*; And though theſe *Prieſts* having indeed a diſadvantagious cauſe, are in very deed but counterfeit Shadowes of *Martyrs* unto a true vnderſtanding, yet will they be reputed for ſuch by thoſe that lay their ſoules to pawne vnto their Doctrine, with whom, if we liſt to contend by multitude of voyces, we ſhall be cryed down, without all peradventure; For *the gate of their Church is wide, and many there are that enter thereinto.*

6. *By divers meanes, it is poſſible to come to one and the ſelfe-ſame end*; ſeeing that then the ſome of our welwiſhings is all one; *Namely that Popiſh Prieſts may have no power to doe harme*; It is not impertinent to try ſundry pathes, which may leade vs to the perfecting of our deſires. Politicians diſtingniſh; *Inter rempub: conſtitutã & rempub: conſtituend:* According to the ſeverall natures whereof, Statiſts are to diſpoſe of their Counſels and Ordinances. Were now the *Rhemiſts* and *Romuliſts* new hatched out of the ſhell, the former courſe of ſeverity might ſoone bury their

their opinions with their perſons; But ſithence the diſeaſe is inveterated, variety of Medicines is Judiciouſly to be applyed. The *Romans* did not puniſh all Crimes of one and the ſelfe-ſame nature with extremity of death; For ſome they condemned to perpetuall Priſon, and others they baniſhed into an Iſland, or ſome remote Country, even in the caſe of Religion, they were very tender to dip their fingers in Blood; For when *Cato* was Conſul, and it ſeemed good vnto the *Senate* to ſuppreſſe with violence the diſordered *Ceremony* of the *Bacchanals*, brought by a ſtrange *Prieſt* into the City; He withſtood that Sentence, alleadging that there was nothing ſo apt, to deceive men as *Religion*; which alwaies preſents a ſhew of Divinity; And for that cauſe, it behoved to be very wary in chaſtizing the profeſſors thereof, leſt any indignation ſhould enter into the Peoples mindes, that ſomewhat was derogated from the Majeſtie of God. Others more freely, have not ſpared to place Religion (I meane that Religion which is ignorantly zealous) amongſt the kinds of Frenſie, which is not to bee cured otherwiſe then by time, given to divert or qualifie the fury of the Conceit;

Tantum Religio potuit ſuadere malorum!

How-

How ſoever, in valuing the power of a city, or ſtrength of Arguments, quality, and worth is to be preferred before number: *Neverthe-leſſe*, where the uttermoſt of our force is not known, it imports much to have it conceived, that the multitude ſtands for us; for doubts and ſuſpitions caſt in an Enemies way, evermore make things ſeeme greater, & more difficulty thã they are indeed; we have by Gods mercy, the ſword of juſtice drawne on our behalfe, which upon ſhort warning, is able to diſunite the ſecret Vnderminers of our quiet, we have a King zealous for the houſe of the Lord, who needeth not to feare leſſe ſucceſſe in ſhutting up of *Prieſts*, then our late *Queen* had in reſtraining them in *Wisbich Caſtle*; where leſt their factious ſpirits ſhould grow ruſty, they converted their Canker to fret upon themſelves, and vomiting out gall in *quodlibets*, ſhewed that their Diſeaſe was chiefly predominant in the ſpleen. Whattempeſts they have raiſed in their Colledge at *Rome*, their owne bookes, and many *Travellers* can witneſſe; The ſtorme whereof was ſuch, that *Sextus Quintus* complained ſeriouſly of the vexation, which he received oftner from the *Engliſh ſchollers*, then *all the Vaſſals of his Triple Crowne*. And untruly is the Magiſtrate noted of *negligence*, or overmuch *ſeverity*, that layeth waite to catch the Foxes, and the little Foxes, which ſpoile the

Vinyard; Though afterwards without further punishment, he reserve them to the day, wherein God will take account of their *Stewardship*. For if *Aristotles* City defined to be a society of men, assembled to live well, be the same, which in our Law hath reference to the maintenance of the poore in peace: so long as we taste of the sweet of a peaceable Government; we cannot say, but that we live well, and that the City consisting of Men, and not of Walls, is happily guided.

8.

An Oath is a weake Band to containe him that will, for pretended Conscience sake, hold no Faith with Hereticks, or by absolution from a Priest, thinketh himselfe at liberty to flye from any promise, or protestation whatsoever.

Therefore when I remember, that *Watsone the Priest*, notwithstanding his invectives against the *Jesuites*, gained liberty to forge his trayterous inventions, and had others of his society in the complot: I judge it safer to make Recluses of them, then to suffer such to dally with us by Bookes, and some idle intelligences cast abroad onely, as a Mist to bleare

bleare our eyes: but how ſhall we find the meanes to apprehend thoſe diſguiſed *Romaniſts*, that borrow the ſhapes of *Captaines, Marchants, Gentlemen, Citizens*, and all ſorts of people, and by equivocation, may deny themſelves to be themſelves? In anſwer to this queſtion, I will firſt ſhew the Reaſon, why they are not purſued and taken, and hereafter make an overture, how they may be boulted out of their Hutches. The Nature of Man, how ſoever in hot blood it be thirſty of revenge; in a cooler temper, it hath a kind of *Nauſea*, as I may call it, or a diſtaſte of taking away of the lives, even of the Nocent: Inſomuch that in all *Aſſizes and Seſſions*, an offender can hardly be condemned, whom the fooliſh pitty of many will not after a ſort excuſe, with laying ſome imputations on the *Judge*, part on the Jury, and much on the Accuſer; and ſuch is their blind affection, that the *Priſoner* who, perhaps, was never recommended for handſomneſſe, will be eſteemed of them, for one of the propereſt men in the company: from hence it comes, that the name of a *Serjeant, or a Purſevant is odious*, and the Executioner, although he be the hand of Iuſtice, is eſteemed no better then an Enemy of Mankind, and one that loſt honeſty and Humanity in his Cradle. Reverend *Maſter Foxe* was wont to ſay, that Spyes

accuſers, were neceſſary *Members in a Commonwealth*, and deſerved to be cherifhed, but for his owne part, he would not be of any of that number, or wiſh his friends to affect ſuch impliments, and albeit that the Law permits and commands every man to apprehend a Fellon; doe we not commonly ſee very many content to ſtand by and looke on, while others performe that office?

Likewiſe, it is evident, that if ſuch as are tender of their reputations, be very ſcrupulous, perſonally to *arreſt men* for civill actions of debt, they will be more unwilling inſtruments of drawing their bodies to the *Racke, or the Gallowes*; eſpecially when their is any colour of *Religion* to be pretended in their defence; The diverſity of mens faces is great, but the difference of their minds in this Caſe is more variable, wherein the meaneſt have thought as free as the higheſt, beſides this, there are too many of the blind *Commonalty*, altogether *Popiſh*, though not reconciled *Papiſts*, who, in their fooliſh ignorance, will ſay, it is pitty any ſhould dye for their Conſcience, though indeed they make honourable amends for their Treaſon; verily I know not, what miſgiving of their mind it is, that maketh men forecaſt the poſſibility of alteration in matters of *Religion*, and for that reſpect, they are exceeding backward, in diſcovery and laying hands on *Seminaries*,

yea,

yea, and are timorous, in enacting ſharpe Lawes againſt them, as thoſe that ſilently ſay among themſelves, *Sors bodierna mihi; cras erit illa tibi:* ſome alſo ſurvive, who remember, that in *Queene Maries* time, the *Proteſtants* alleadged a Text, that the *Tares* ſhould not be plucked up before *Harveſt*: Nay, ſhall I ſpeak a Bugges word? there is no ſmall number, that ſtand doubtfull, whether it be a gratefull worke to croſſe *Popery*, or that it may be done ſafely without a fowle aſperſion of *Puritaniſme*, or a ſhrewd turn, for their labours at ſome times, or other: By which unhappy ambiguity it comes to paſſe, that theſe, *Animalia amphibia*, the *Prieſts I mean, that prey on the ſoules and bodies of either* Sex, unattached revell where they liſt, though they be no more ſeene, then a man dancing in a net. How much fitter were it for us courageouſly to invite them to our party, by *Preaching, or confuting them by writing*, and unto the ſtate wherein we ſtand, wiſely to apply the exhortation of the *Aſſyrian* King to his *ſouldiers*, you are fooles (quoth he) if there be any hope in your hearts, to redreſſe *ſorrow*, by flight, or rather endeavour to make them flie that are the cauſers of your griefe, aſſuring your ſelves, that more periſh in flight, then in the battle, even as many ſeeking to meete the Papiſts halfe way, diſcomfort our owne party.

9.

It followeth now, according to the Methode prescribed before, that an overture be made, how to get the *Jesuites* and their shaddowes, the *Priests* into possession: it hath bin heretofore recited, that the unwelcome name of a Blood-sucker, a Busiebody, or a Puritane hath bin shrewd *scarecrowes* unto many honest minds, by abrogating therefore of those or such like imputations, many will be stirred up to undertake the apprehending of the *Adversaries* unto the truth: especially, when for their paines and time imployed, they shall deserve, and have the titles of good *Patriots, dutifull Subjects, and zealous Christians:* how ready is every common person to carry a *Malefactor to the stockes*, rather then to the goale or Execution, and doubtlesse, they will be no lesse forward to attach a Priest when they are assured that the worst of his punishment shalbe a simple restraint within the walls of some old Castle. A certaine kind of People there is, with whom mony playes a more forcible Orators part, then any perswasion of the dutifull service, which they owe to their Common-wealth: These men will not be negligent to give intelligence, and also to procure it faithfully provided, that reward may helpe to line their thred-bare purses, and exempt them from need to sell li-

liberty unto *Seminaries*: and where aſſurance of gaine is propounded, for diſcovery what Maſter or Houſekeeper will truſt his ſervant with keeping of his Prieſt, or ſleepe quietly while he is engaged to the danger of a Mercenary? I remember, that in *Italy* it was often told me, that the bountifull hand of Sir *Francis Walſingham*, made his *intelligencers ſo active*, that a Seminary could ſcarcely ſtirre out of the Gates of *Rome*, without his privitie: which ſucceſſe, by mediation of Gold, may as readily be obtained from *Sivill*, *Valcdolid*, *Doway*, *Lovaine*, *Paris*, *and other places*, and by forewarning given of their approach, they may be waited for at the Ports, and from thence, ſoone conveied to a ſafe Lodging. But whence ſhall the ſtreame follow that muſt feed this bounty? It is a doubt eaſily ſatisfied. If ſome thouſands of pounds out of the *Recuſants penalties* be reſerved in ſtock, and committed by his *Majeſty* into the diſpoſition of zealous diſtributers, who will not be afraid to conclude *Perdat fiſcus ut capiat Chriſtus*: *neither need we ſeeke any further ſuccour to repaire decayed Caſtles, and therein to defray the charge of the Prieſts*, with a ſure guard to keepe them: then the foreſaid forfeitures, that by the Juſtice of the Lawv may bee collected: which

which courſe, if ever it come happily to bee entertained, and that *Recuſancy* cauſe to be an ignominous prey to the ſubjects, the proceedings for Religion ſhall be leſſe blamed, and perhaps altogether unjuſtly accuſed, by any graceleſſe, *Gretzerus or Cacodæmon, Johannes*, tincting their pennes in Gall, and vineger, For beſides occaſion of calumniation, given by ſuites of that nature, it is evident that many Recuſants that would be indicted for the King, and the effecting of the project aforeſaid, ſhall eſcape without puniſhment, and be borne out againſt the power of a private perſon, begging them to no other purpoſe, then hath heretofore bin uſed, and albeit the penalty be rated at xx^l a moneth, yet was it never the Law-makers intent, that ſuch as was not able to pay ſo great a ſumme, ſhould goe ſcot-free. But that according to the proportion of their abilitie, they ſhould doe the penance of their purſes for their diſobedience; whereas now (if the voice of the People, which is ſaid to be the voice of God, is to be credited) the poorer ſort is skipt over, as if they ought no ſoules to God, nor duty to their Soveraigne, a poore man, ſaith one, is to be pittied, if he offend thorow neceſſity: but he doe amiſſe voluntarily, he is more ſeverely to be chaſtiſed; foraſmuch, as wanting friends, and meanes to beare him out, it ſheweth that his fault proceedeth from preſumption.

Let

10.

Let us now preſuppoſe that all the whole Regiment of *Ieſuites and Seminaries*, were lodged in ſafe cuſtody, may we then perſwade our ſelves *that Popery will vaniſh like a dumb ſhew?* I am cleerly reſolved, that though it receive a great *Eclipſe*, notwithſtanding, without other helpes, the Kingdome of *Antichriſt* will onely lye hidden as a *weed, that ſeemes withered in winter*, and is ready to ſprout out with the Spring. Temporall Armes are Remedies ſerving for a time: but the Spirituall ſword is permanent in operation, and by an inviſible blow workes more then Mortall man can imagine. *The Word of God carryeth this two edged weapon in its mouth, which is to be uſed by faithfull Miniſters of the Church, whom pure zeale, without reſpect to wordly promotion or perſons, ought to encourage.* Of Judges, the Scripture ſaith *Eſtote fortes*, and daily we ſee that ſitting in their judiciall ſeates, God inſpireth them with greater courage, then whē, as private Perſons, they are to give their opinions: No leſſe is the power of the holy Ghoſt in his ſervants, that out of the Pulpit are to deliver his Embaſſage. Let them therefore not be diſmai'd to ſpeak out plainly, and tell the truth without running a middle courſe betweene heate & cold. Unprofitable deſcanting upon the Scripture with an old Poſtell, or for want

of better matter, waſte the poore time ſhut up in an houre Glaſſe, with skirmiſhing againſt the worthy Pillars of our owne profeſſion. Rumour which is ever ready to take hold of evill, hath raiſed a ſecret, though (as I hope) a cauſeleſſe ſuſpition; that there ſhould be ſome ſecret combination under hand, by changing the ſtate of Queſtions, to put us in our old dayes, to learne a new Catechiſme; and when they haue brought us out of conceit *with the Reuerend Interpreters of the Word*, to uſe us then, as the Wolues (mentioned in *Demoſthenes Apologie*) handled the Shepheards, when they had delivered up their Dogs. Moſt ſacred was that Speech of our moſt gracious King concerning *Vorſtius*; he that will ſpeake of *Canaan*, let him ſpeake the Language of *Canaan*. How can we draw others to our Church; if we cannot agree, where, or how to lay our Foundation? Or how may we cleanſe the Leprous Diſeaſe of diſſenſion, which the Papiſts, which are leaſt aſſured to themſelves, and moſt doubtfull of their ſalvation, are not aſhamed to aſcribe unto many of us? I would not have Miniſters indiſcreet, like Dogs, to bark againſt all, whether they know, or know them not. I like better the opinion of *Ariſtotle*, who adviſeth thoſe that ſtand in guard of a place, to be curſt; onely to ſuch as are about to endammage the City. If Purſevants, and other civill Officers, would learne to keepe this rule, they

might

might goe about their buſineſſe, with much credit. The imagined feare of inviting the *Romiſh* faction, by force to deliver their ghoſtly Fathers out of priſon, move me not a whit; For I cannot believe, that they eſteeme them at ſo deare a price, that they would runne the hazard, by freeing others out of hold, to put themſelves into their places. ſome will ſay, that a man of ſtraw is a head good enough for a diſcontented Multitude. That the Papiſts are very Cholericke, it appeares ſufficiently by their writings: yet it hath pleaſed God to ſend thoſe curſt Cowes ſhort hornes, that when they could not finde a man of ſufficiency to ſerve their turne, they were faine to doe homage to *Garnets ſtraw*; *forgetfull as they are*, that ſuch ſtubble cannot endure the tryall of fire; but unto us, that ought to be doers, as well as Profeſſors of the Goſpell, let *this remaine as a memorable Theoreme: Religion is the Mother of good Order; good Order, is the cauſe of proſperous Fortune, and happy ſucceſſe in all Counſels, and enterpriſes*; wherefore in what eſtate ſoever, their wanteth good Order, it is an evident Argument, that Religion goes backward.

11. I have ever held it for a kind of injuſtice, to omit the executiõ of mean laws, made to prevent the effects of idleneſſe, & then to apply main extremity of the ſword, whẽ the proling habit gotten by ỹ vice comes to light. No leſſe is the courſe uncharitable (with par-

for this presumption be it spoken; when wee spare them that have no Religion at all, and censure those that can give account of somewhat tending to that purpose.

He that is in misery must be borne withall if he speak miserably, and when the child from his Mothers Brest hath suckt nothing but *Popery*, a man had need to be angry with discretion, if he heare him speake in the voyce of a *Papist*. God calleth some by miracle; but the ordinary meanes is his Word: if that means, in many places of this Land be wanting; of what Religion is it likeliest, the people will be? I suppose, that few men will gainsay my assertion, that outward sense will direct them to Popery which is fuller of Pageants, then of spirituall doctrine. And what is the cause, that after so many yeares of preaching of the Gospell, that the common people still retaine a sent of the *Roman perfume*? The *cause is, for that the formall obedience of comming to Church, hath bin more expected, then the instruction of private families; publique Catechising is of great use, but the first elements thereof are to be learnt at home: and* these, which we learn from our Parents, stick most surely in our minds. What was the cause why the *Spartans* continued their government so many Revolutions of times, without mutations? *Histories* record, that learning their Countrie Customes from their infancy, they would

would not be induced to alter them; And in this our native ſoyle, we perceive that the common Lawes which relye on antient Cuſtomes, are better obſerved then late Statutes of what worth ſoever they be: ſo doth it fare with the poore People, *which being once ſeaſoned with the old Dregs of Papiſme, will hardly be drawne from it: till the Learning of the true Faith be growne to a Cuſtome.* I will preſcribe no order or aſſurances, to effect this; But I ſuppoſe, that the antient laudable courſe by the Biſhops confirmation, will not be ſufficient to fulfill ſo great a taske; the *Miniſters* muſt and ought, to be the principall and immediate hãds to give aſſiſtance to ſo gratious a worke, and in caſe, any be defective in their duty, the *Reverend Biſhops* may take notice thereof in their Viſitations.

Perhaps it will be thought a hard taske to conſtraine old People to learne the *A.B.C. of their Chriſtian Beliefe.* But how hard ſoever it be, I hold it no incivility to prepare people of all Ages for the Kingdome of heaven. By the order contained in the *Booke of Common prayer, on Sundayes and Holidayes, halfe an houre before the Evenſong, the Curate of every Pariſh ought to examine Children ſent unto him in ſome points of the Catechiſme, and all Fathers, Mothers, Maſters, and Dames ſhould cauſe their Children, Apprentiſes, and ſervants,* to reſort unto Church at the

time appointed: There obediently to heare, and be ordered by the Cutate; untill ſuch time, as they have learnt all that in the ſaid Book is commanded: And when the Biſhop ſhall appoint the Children to be brought before him, for their confirmation, the Curate of every Pariſh ſhall ſend or bring in writing, the names of thoſe Children of his Pariſh, which can anſwer to the Queſtions of the *Catechiſme*; and there ought none to be admitted to the Holy Communion, untill ſuch time as he can ſay his *Catechiſme*, and be confirmed: many times I have ſtood amazed, to behold the magnificence of our Anceſtors Buildings, which their Succeſſors at this day are not able to keepe up; But when I caſt mine eyes upon this excellent Foundation: laid by the grave Fathers of the Church, and perceive their children neglect to build therupon: with exceeding marvaile, I reſt almoſt beſides my ſelfe. For never was their better Ground-plot laid, which hath bin ſeconded with leſſe ſucceſſe. *It was not the hanging up of the Bull of Pius Quintus on the Biſhop of Londons doores, or the forbearing to hang up* Prieſts, *that hath wrought this Apoſtaſie*: but the idleneſſe, and inſufficiency of many *Teachers*, conſpiring with the Peoples cold zeale, *that hath bin the contriver of this unhappy web.* Untill the xi^th^. yeare of *Queen Elizabeth's* Raigne, a Recuſants name was ſcarcely knowne: The reaſon was, becauſe that the

zeale

zeale, begotten in the time of the *Marian perſecution*, were yet freſh in memory; And the late Perſecutors wat ſo amazed with the ſuddaine alteration of Religion, that they could not chooſe but ſay *Digitus Dei eſt hic*. In thoſe dayes, there was an emulation between the Clergy and the Laity: and a ſtrife aroſe, *whether of them ſhould ſhew themſelves moſt affectionate to the Goſpell*; Miniſters hanted the houſes of worthieſt men, where *Ieſuits* now build their Tabernacles; and poore Country Churches were frequented with the beſt in the Shire. The Word of God was pretious, Prayer and Preaching went hand in hand together: untill Archbiſhop Grindals diſgrace, and *Hatfields* hard conceit of prophecying, brought the flowing of theſe good graces to a ſtill water: The name of a Papiſt ſmelt ranck, even in their owne Noſtrills, and for pure ſhame to be accounted ſuch, they *reſorted duly, both to our Churches and exerciſes*: *But when they ſaw their great Coriphæus Sanders had ſlily pinned the name of* Puritans, upon the *ſleeves of* Proteſtants, that encountred them with moſt courage, & perceived that the word was pleaſing to ſome of our own ſide, they took hart a grace to ſet litle by the ſervice of God, & duty to their *Soveraign*, therwith ſtart up frō among us, ſome that might have bin *recommended for their zeale*, if it had bin *tempered* with diſcretion, *who fore-running the authority of the Magiſtrate*, took upon them in ſundry places

and

and publikely to cenſure, whatſoever agreed not with their private conceits, with which croſſe humours vented in *Pulpits and Pamphlets*, moſt men grieve to be frozen in zeale, and in ſuch ſort benummed, that whoſoever (*as the worthy Lord Keeper Bacon obſerved in thoſe dayes*) pretended a little ſparke of earneſtneſſe, he ſeemed no leſſe then red fire, hot in compariſon of the other; And as ſome things fare the worſe, for an ill Neighbours ſake, dwelling beſide them, ſo did it betide the *Proteſtant*, who ſeeking to curbe the *Papiſt*, or reprove an idle Droane, was incontinently branded, with the ignominous note of a Preciſian. All which wind, brought plenty of water to the Popes Mill, and there will moſt men grind, where they ſee apparence to bee well ſerved.

12.

If without great inconvenience the children of Papiſts could be brought up out of their company, it were a happy turne: But I find it to be full of difficulty; There is proviſion made to avoid Popiſh Schoolemaſters, but there is no ward againſt Popiſh Schoolemiſtreſſes, that infect the ſilly Infants while they carry them in their Armes, which moveth me to ſuppoſe that the former propoſition to examine how Children and ſervants are brought up; and truly to certifie the liſt

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of the Communicants, and Recuſants, will be the readieſt meanes to let his Majeſty know the yearly increaſe or decreaſe of the church in every *Dioceſſe*: And whoſoever ſhall ſend his children, or any of his *Majeſties* ſubjects, to be placed in *Monaſteries*, *or Seminary Colledges*, or Popiſhly to be brought up in forraine parts: I thinke that for puniſhment both the one & the other, worthily might be diſfranchiſed of the *priviledges*, due to natural *Engliſh-men*; ſo far-forth, as any good by the Lawes may deſcend to them: But not to be exempted from the penalties thereof; or the Regall juriſdiction of the Crowne. I know well that contradiction is odious, and makes a man ſeeme ambitious, to be thought more underſtanding then others. In which caſe, the *Spanyard* uſeth onely to terme him preſumptuous, whom he would call *Foole*, if civility would beare it. *But in my defence, I hope it ſhall ſuffice againe, to revive my former proteſtation, that I diſcourſe by the way of propoſition, rather then Arrogance of defining any thing: with pardon therefore, may I be permitted to ſay.* That the firſt eaſie Law of xij^d. inflicted on him that could not give a reaſonable excuſe, for his abſence from Church on Sundayes, was one of the beſt Ordinances, that hath hitherto bin enacted. But while wee ſought to make new *Statutes*, ſavouring of more ſeverity, we neglected the old, and were

loath to execute the new: For it is a certaine Rule, that whosoever in policy will give liberty, and yet seeme to suppresse a crime, let him procure sharpe Lawes to be proclaimed, which are onely necessary for some times, and rare occasions to be put in Execution; but not to be an ordinary worke, for every day of the Weeke. Daily use likewise teacheth us, that it is lesse grievous to punish by an old Law, then by a new: *Forsomuch, as Truth it selfe, seldome gets credit without proofe, and it is hard to free the people of suspition, that new Lawes are not rather invented against the particular persons and purses of men, then against the corrupt manners.* By force of which reason, I am induced to conceive that the old use of the Church, contained in good nurture, and Ecclesiasticall censures will much more prevaile to muzzell Popery, then any fresh devises whatsoever. Neither doe I thinke it blame-worthy, to affirme that our cause hath taken harme, by relying more on the Temporall, then the Spirituall Armes. For while we trusted that Capitall punishments should strike the stroake; we have neglected the meanes, which would, for the most part, have discharged the need of such severity. The *Oath of Allegeance* is not offered generally, to servants and meane People; who if they had taken the *Oath* by absolution of a *Priest*, might recoyle from it,

or

or change their opinion at leiſure, without any ready meanes to diſcover their *Leger-demaine*: *that Oath I feare will not bee often preſſed, and to them that ſhift from place to place, how can it be tendered?* The principall Papiſts now cover themſelves, in the crowde of the multitude: but if we can diſcover the affection of the *multitude*, they eaſily will be unmasked, and being ſingled out, reſt aſhamed of their nakedneſſe; which under correction of better judgment, may be effected, if every new commer, to inhabit in a Towne, and ſervants newly entertained within a Weeke, or xiiij. dayes, be cauſed to repaire to the Miniſter, there in preſence of the *Churchwardens*, and other honeſt men; to ſubſcribe unto ſuch briefe and ſubſtantiall Articles concerning Faith, and *Allegeance*, as ſhall be according to Gods Word, and Juſtice, ordained to diſtinguiſh the *ſheepe* from the *Goates*. In forraine Countries, every Hoſt is bound to bring his Gueſt before an Officer; there to certifie his name, with the occaſion of his comming, & intended time of his abode in thoſe parts; and in caſe he ſtay longer, *he muſt again renew his Licence, ſo curious and vigilant: alſo are they to keepe their Cities from infection, that without a Certificate, witneſſing their comming from wholſome places, they may not eſcape the Lazeretto. No leſſe ought wee to be watchfull to prevent the contagion of our Soules,*

then other Nations are of their bodies, every thing is hard, and ſcarcely pleaſing in the beginning: But with time, ſome ſuch courſe may be readily put in Execution: which I propound rather as matter for better heads, to worke on; then peremptorily to be inſiſted on in the ſame *Termes*.

But leſt any charge me with *Temerity*; that when I deſire to know the multitudes inclination, by the meanes aforeſaid: I ſatisfie my ſelfe with their *Parrots* Language, pronouncing it knowes not what: I thinke it not impertinent, to put them in mind, that heretofore I have required inſtructions, *both precedent and ſubſequent*; and am ever of the mind, *that though all this cannot be done at once; yet it is neceſſary alwayes to be doing our beſt: knowing, that not to goe forwards in Religion, is the ready way to goe backwards.* It is not the outward obedience of comming to Church, that diſcovers the inward thought of the heart: it is the confeſſion of the Tongue that muſt utter theſe *ſecrets*. *And where the Curates are inſufficient, or the Pariſh great, I wiſh they had Catechiſtes to aſſiſt them, maintained by the Purſes of the Recuſants*: which Penſion being collected for Gods cauſe, will free us of ſcandall; though it grieve them to pay the ſpirituall Army, waged againſt their owne *Stratagems*: ſurely by giving them way in petty matters, they are growne to be very

very masterfull in their party: *Plato* affirmeth, *that the Popular state proceeded from the Licence, which the people took to make immoderate Applauses in the Theaters*: when, as by arrogating that immunity, without controlement, in place of their Governors, and perceiving the *Nobility* to joyne with them in the same passions, they thought their Heads as worthy to governe, as any of those that were made out of the selfe-same mould: In like manner, while we suffer ignorance openly to maintaine such petty glimpses of Popery, as are thought to be scarce worthy, to be look't at, and in small matters runne an indifferent course, which neither make sure friends, nor feeble Foes; unawares they take the bridle from us, and eate out Religion, as it were by an insensible *Gangrena*.

Principiis obsta, sero, medicina paratur.
Cum mala per longas convaluere moras.

For by sufferance of breaking smaller Lawes, People are emboldned to set the greater at nought.

To comprehend all things in a Law, which are necessary to the Reformation, I neither hold it profitable nor expedient; yet it is discretion to provide for the most important: smaller matters, whereof the Lawes speake not, are to be commended to the discretion

of Parents, Maſters, and other reverent perſons, who by example and advice, may prepare younglings, by education and cuſtome, to obey the Lawes: eſpecially ſuch as are in high place ought, in this behalfe, to be like *Cæſars wife. Non ſolum crimine, ſed etiam criminis ſuſpitione vacare*, and with circumſpection to behave themſelves; that the world may conceive, in requiring obedience to God and their Soveraigne, that they hold the multitude rather for companions, then ſlaves: if great men take another way, they may ſeduce many by example; though by Words they expreſſe not their concealed opinions; *Tace & loquere*, *ſaid God to Moſes*, it is the ſpeech of the heart, which utters more then words and ſyllables: And in our common Lawes, it is held maintenance, when a great Perſonage, onely by his preſence countenanceth a cauſe. Neither let us ſecure our ſelves with this Argument: the Papiſts are plyable in ſmall matters, *ergo*, they will yeeld in greater; And becauſe they tooke no Armes in 88. therefore it were needleſſe curioſity to ſuſpect them now: for who knowes not, that ſmall baites are uſed to take the greateſt Fiſh, *vt cum eſca una etiam hamus devoretur*. Warineſſe is the ſinewes of Wiſdome, and nothing is more dangerous, then to be ſecure in matters of State: Therefore for the Lawes already made; I wiſh that the moſt effectuall

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of them, which leaſt concernes life, may be executed ; For better it were not to make them, then by neglect to ſet them at liberty ; ſeeing that many offences there are , which men would abſtaine from, if they were forbidden, but when a ſtrict commandement is avoided without puniſhment, therout ſprings an unbridled Licence, hardly to be reformed by any rigour.

To conclude, I ſay freely, that who ſo endeth his dayes by a naturall death, he ſhall be ſubject to receive many mens doomes, for every particular offence ; But when for Religions ſake, a man triumpheth over the ſword, that one eminent vertue razeth out the memory of other errours, and placeth him, that ſo dyeth, in Paradice ; if common opinion may be lawfully vouched; *which glory having many followers, and admirers, awaketh even dull ſpirits to affect their footeſteps, and to ſell their lives, for the maintenance of the ſame cauſe :* I need not envy the name of a Martyr to the Jeſuit ; for his cauſe if it be rightly weighed, will blanch that title : but I deſire to have all thoſe Lineaments defaced, which may compound that counterfeit Image, in proſecuting of which purpoſe, if I have failed in my advice, and by confuſed handling intricated the queſtion, I humbly requeſt, that a wiſe mans verdit, may mitigate the heavines of cenſure.

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It is neither good to praiſe bad Counſels, becauſe of their good ſucceſſe; nor to condemne good Counſels, if the Events prove not fortunate; leſt many be animated, to adviſe raſhly, and others diſhartned, to counſell gr avely.

Illi mors gravis incubat,
Qui notus nimis omnibus,
Ignotus moritur ſibi.
Senec. Trag.

FINIS.